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AUTHOR Newmark, Eileen; Asante, Molefi K.
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ABSTRACT

Human communication involves the interaction of selves, and an intercultural encounter permits the discovery of one's own cultural self. Participatory learning of intercultural communication provides students with an opportunity for involvement through analysis of their and others' perceptions, improvement of language fidelity, emphasis on sensitivity to difference in others, and development of an ability to evaluate intercultural communications. Practical applications of theory for the classroom include exercises designed to stimulate self-awareness, improve understanding of cultural patterns through the study of literature, and increase perception of varied value systems. (KS)

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THEORY INTO PRACTICE

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Intercultural Communication

Eileen Newmark
Molefi K. Asante

State University of New York at Buffalo

ERIC Clearinghouse on Reading and Communication Skills
1111 Kenyon Road, Urbana, Illinois 61801

Speech Communication Association
5205 Leesburg Pike, Falls Church, Virginia 22041

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Foreword

The Educational Resources Information Center (ERIC) is a national information system developed by the U. S. Office of Education and now sponsored by the National Institute of Education (NIE). It provides ready access to descriptions of exemplary programs, research and development efforts, and related information useful in developing more effective educational programs.

Through its network of specialized centers or clearinghouses, each of which is responsible for a particular educational area, ERIC acquires, evaluates, abstracts, and indexes current significant information and lists this information in its reference publications.

The ERIC system has already made available—through the ERIC Document Reproduction Service—much informative data, including all federally funded research reports since 1956. However, if the findings of specific educational research are to be intelligible to teachers and applicable to teaching, considerable bodies of data must be reevaluated, focused, translated, and molded into an essentially different context. Rather than resting at the point of making research reports readily accessible, NIE has directed the separate ERIC clearinghouses to commission from recognized authorities information analysis papers in specific areas.

In addition, as with all federal educational information efforts, ERIC has as one of its primary goals bridging the gap between educational theory and actual classroom practices. One method of achieving that goal is the development by the ERIC Clearinghouse on Reading and Communication Skills (ERIC/RCS) of a series of sharply focused booklets based on concrete educational needs. Each booklet provides teachers with the best educational theory and/or research on a limited topic. It also presents descriptions of classroom activities which are related to the described theory and assists the teacher in putting this theory into practice.

This idea is not unique. Nor is the series title: *Theory Into Practice* (TIP). Several educational journals and many commercial textbooks provide teachers with similar aids. The ERIC/RCS booklets are unusual in their sharp focus on an educational need and their blend of sound academic theory with tested classroom practices. And they have been developed because of the increasing requests from teachers to provide this kind of service.

Topics for these booklets are recommended by the ERIC/RCS National Advisory Committee. Suggestions for topics to be considered by the Committee should be directed to the Clearinghouse.

Bernard O'Donnell
Director, ERIC/RCS

Theory

With the advent of mass and rapid dissemination of information and the reduction of travel time to various parts of the world, there has been an increasing interest in the intercultural communication process whereby a person from one culture interacts with a person or persons from another culture. Efforts to view oneself or another within the framework of culture quickly lead to an examination of perception, similarity and differences, language, and values. As our world grows smaller due to technological advances, we will need to function as contributing individuals in a culturally diverse environment. Ability to function in such an environment implies communication with the culturally different. Thus, as the world becomes more and more, in the words of Marshall McLuhan, "a global village," the necessity to interact with those of different faiths, races, languages, and cultures becomes a cardinal fact.

Education is the midwife of cultural learning. It is itself a cultural system and influences the way students perceive the world. This phenomenon knows no geographical boundaries and has its impact on educational systems and their students throughout the world. Commonly, this system hinders creative thinking on culture because it is fixed within a certain limited cultural context. Education is usually defined by the culture which produces it. Because we live in a multicultural society, education must begin to accommodate pluralistic views of culture that allow students to understand their own culture within a world context. Understanding intercultural communication will not only promote effective and meaningful interactions with those who are different, but will simultaneously enable a person to have a sound sense of self.

All human communication involves the interaction of selves, and an intercultural encounter permits the discovery of one's own cultural self. Participatory learning of intercultural communication will provide students with an opportunity to get involved through (1) analysis of their and others' perceptions, (2) improve-

ment of language fidelity, (3) emphasis on sensitivity to difference in others, (4) recognition of cultural patterns of thinking, and (5) development of an ability to evaluate intercultural communication interactions.

One of the objectives in teaching intercultural communication is to provide sound bases for normalizing interactions with people of other cultures. Normalization occurs when two persons from different cultural or racial backgrounds can interact without affectation.[1] Normalized communication between two persons of different cultures should be free of unnatural mannerisms imposed by societal stereotypes. Teachers do not need discrete, identifiable ethnic or racial groups in order to discuss or experience intercultural interactions. Each individual may be looked at as a personal culture. Another objective in teaching intercultural communication is the ability to transmit information without the impingement of cultural prejudices. While normalization may occur in a given situation, the communicators may still convey their prejudices and biases. Thus, the teacher of intercultural communication is concerned with what students think, perceive, feel, fantasize, assume, and believe about other people. To a large extent, these factors are directly responsible for the outcome of an intercultural encounter.

Definitions

Of the several definitions of intercultural communication provided in recent years, the one by Porter and Samovar appears to be broad enough to encompass all the relevant characteristics yet concise enough to be meaningful. Accordingly, they contend that "intercultural communication occurs whenever meaning is attributed to behavior coming from another culture."[2] Effective intercultural communication is enhanced when the communicators attribute meaning to behavior from each other without affectation or prejudice. Prejudgment of behavior by one party or the other is a signficant cause of failure in intercultural communication. Exploration of the communication process in intercultural situations will reveal a great deal about all participants. Thus, teachers of intercultural communication will probably become increasingly aware of their perception of themselves and others as they lead the class in experiential learning activities.

Self-Perception

The key to effective participation in the multifaceted house of intercultural interaction is the perception of self. Herein lies the path to greater awareness and consciousness of one's identity.

Awareness of one's own desires, assumptions, and beliefs enables a person to experiment more freely in new patterns of behavior. There is a greater flexibility in adjusting to different environments without losing one's own basic values. So long as the difference is not too dissonant from a person's self-concept, the intercultural experiences can be integrated into a new conception of the environment. However, flexibility and adaptability are dependent upon a self-concept which fosters trust, open-mindedness, ego strength, and the ability to accept ambiguity and diversity among people. As Jack Gibb has observed in his study of nonverbal communication, "If behavior is too weird or incomprehensible, it is likely to be denied, repressed, or unperceived in some way."[3] The teaching of intercultural communication provides students with an opportunity to sharpen their own perceptions and to be able to engage in effective intercultural interactions. Development of a sound sense of self helps to remove anxiety which serves as a stumbling block when a person is uncomfortable with difference. The fact is that the more comfortable people are with themselves, the less anxiety they will experience when they communicate with people of another culture.

Similarity and Difference

Considerable attention has been paid to similarity and difference in the literature on intercultural communication. Some writers tend to prefer this structure for comparing and contrasting cultures. As a teaching method, this type of analysis can easily overemphasize the surface differences without ever getting to the undergirding world views which give rise to what we see as difference. Edward Stewart warns that an analysis of difference "incurs the risks of either triviality or empty abstractions."[4] Yet, despite its risks, the analysis of difference is central to intercultural communication. The teacher, however, must be careful not to emphasize difference in a way that would project negative connotations on other cultures. Stereotyping by the communicators is a serious danger in intercultural communication. What we have been told about others or what we have suspected from brief experiences through media and personal contacts may be unwitting blocks to communication. Thus, stereotypes are like broken telescopes—they give poor resolution of images. One way to surmount the problem of stereotyping is to be careful not to make generalized judgments based on first exposure. A teacher must have a grasp of the essential characteristics of communication in order to be effective.

This is why a framework for teaching intercultural communication is essential to proper instruction. Attention to the principles and types of similarity which exist between communicators and the kinds and alternatives to difference which exist from culture to culture will create a healthy respect for contrasts and comparisons based upon underlying cultural dimensions. It is one thing to say that the Zulu are different because they generally build their houses in circles rather than squares, and quite another thing to investigate the phenomenon of circularity in Zulu culture as opposed to linearity in most Western cultures.

Language

When individuals from different cultural backgrounds interact verbally, they must employ a mutually intelligible code. They could use the native language of one or the other or use a third language. However, in their interaction the fundamental sense of their native language will affect how they understand the symbols of the language being used. It is generally agreed that the function of language varies from culture to culture and that this variation can impact upon how people react to each other. Stewart maintains that language in intercultural communication may be looked at from culture to culture with regards to the positive or negative loading of adjectives and of evaluations; the lexical markings; the degree to which the speakers use their language in accord with the Sapir–Whorf hypothesis; and the elaborated or restricted codes.[5] In fact, a person might also study active *vs.* passive emphases, frequency of taboo expressions, uses of color terminology, etc., in an attempt to understand how language functions from culture to culture.

Therefore, language functions both as a conveyor of culture and as an extension and expression of culture. What a person chooses to say, how he or she chooses to say it, and with what idiosyncracies are relevant areas of examination in intercultural interactions. Students should be introduced to language as a vehicle for expressing attitudes, beliefs, and values on different levels within their own culture so that they may know how misunderstandings can arise when they are confronted with persons of other cultures.

Values

Examining the values held by participants in an intercultural encounter suggests another way of considering cultural difference. A value constitutes anything that possesses the capacity to arouse human emotions. Different socialization patterns create

differences in values. A number of studies on values have verified the relative consistency of values over a period of years.[6] Use of the contrast culture approach has been a practicable tool in demonstrating how one culture varies from another. Looking at the differences between, say, Chinese culture and American culture in terms of what each cultural system suggests ought or ought not be, or which end-state of existence is worth or not worth attaining, is an excellent way to get at points of conflict which must be mediated. Kluckhohn supports this understanding of value when he writes, "A value is a conception, explicit or distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action."[7] Inasmuch as values determine how people should behave, in contrast cultures we learn that different groups behave differently because they start from different conceptions of the world. Intercultural communication seeks to understand the values of other people. It cannot take place until there is a reasonable tolerance of others' values. Rich has contended quite rightly that "in a society of extreme religious diversity, religious tolerance must be a central value; otherwise those in power would end the diversity."[8] From values are developed standards and guidelines which establish appropriate and inappropriate behaviors in society. Values provide sanctions and rewards for the violations and observances of the society's rules and norms.

Teachers who teach cultural values for their students must examine their own values in relationship to other peoples. In this way teachers will be able to help students adapt to a way of life which varies from their own culture. What this means, however, is that teachers must be aware of their students' needs and capable of exposing them to other values in an open atmosphere that fosters either acceptance or rejection of those ideas. When students are provided an opportunity to examine their own values, which may be individual within their culture or seen as characteristic of their group, they should be much more capable of accepting the values of others.

Now that we are familiar with the basic concepts of intercultural communication, how do we go about translating them into practical learning experiences? Translation can take various forms: films, art, literature, music, games, simulations, and value clarification activities. The purpose of such activities is to heighten both teachers' and students' awareness of their own cultural frameworks and the impingement of one cultural framework on another.

The primary goal of the following activity section is to enhance the intercultural awareness and sensitivity of secondary school students and teachers by designing and compiling a series of intercultural exercises. These activities extend beyond simple exposure to foreign cultures and seek to develop a certain sensitivity to and understanding of cultures different from one's own. Intercultural awareness is in part based on an understanding of one's own culture; therefore, the basis of these activities will be how we view ourselves and the diverse values underlying culture.

The approach is experiential. This allows the learning to be rooted in the person's own feelings and daily experiences. Any substantial improvement in the students' and teacher's capacity for dealing with such major contemporary issues as interdependence, war/peace, racism and world poverty will be born of new perceptions and attitudes gained during the elementary and secondary school years. This is one of the fundamental training grounds that serve to set values, attitudes and assumptions about the world and the way we view it. We need to explore mind sets and frames of reference that are both different and similar to our own.

One way of contributing to this humanizing ground is to develop and strengthen multicultural awareness and sensitivity in children. The longterm goal is best accomplished by working towards specific interim objectives. We feel there are specific skills, the development of which leads to the overall purpose and enhancement of intercultural understanding. These skills include:

1. Observation skills—perception of our own and others' worlds and the development of sensitivity to cultural cues through observation.
2. Analytical skills—learning to interpret written accounts of a people's culture by reflecting on the meanings of proverbs, history and literature.
3. Value clarification skills—conscious awareness of one's own cultural value system and the cultural baggage we often unknowingly carry around.
4. Cultural evaluative skills—awareness that there is no culturally right answer, that difference does not mean bad or wrong, and that *what* one perceives is not as important as *why* one perceives in a particular manner.

With the above delineation of needed skills, it is hoped that instructors will utilize the practice section of this booklet to emphasize the main issues surrounding the concepts of inter-

cultural communication. The section is built along the lines of attaining these skills in a developmental fashion, that is, it begins at the fundamental level of self-discovery and moves to more complicated levels of examining how our values and assumptions about the world affect our communication with others. It is important to keep in mind that effective and sensitive intercultural communication is a developmental process.

NOTES

1. Arthur L. Smith, *Transracial Communication* (Englewood Cliffs, New Jersey: Prentice-Hall, 1973), pp. 55-56. (ED 085 815)

2. Richard Porter and Larry Samovar, "Intercultural Communication Research: Where Do We Go From Here?" in *Readings in Intercultural Communication III*, ed. David Hoopes (Pittsburgh: Regional Council for International Education, 1973), p. 4. (ED 074 556)

3. Jack Gibb, "TORI Theory: Nonverbal Behavior and the Experience of Community," in *Sage Contemporary Social Science Issues*, ed. David Speer (Beverly Hills: Sage Publications, 1972), p. 88.

4. Edward Stewart, "Outline of Intercultural Communication," in Hoopes, p. 18. (ED 077 066)

5. *Ibid.*, p. 26.

6. Edward Steele and W. Charles Redding, "The American Value System: Premises for Persuasion," *Western Speech* 26 (Spring 1962), pp. 83-91; and Ethel Albert, "The Classification of Values: A Method and Illustration," *American Anthropology* 28 (1956), pp. 221-222.

7. Clyde Kluckhohn, et al., "Values and Value Orientation in the Theory of Action," in *Toward a General Theory of Action*, eds. Talcott Parsons and Edward Shils (Cambridge: Harvard University Press, 1954), p. 395.

8. Andrea Rich, *Interracial Communication* (New York: Harper and Row, 1974), p. 103.

Practice

Observation and Self-Discovery

One of the more important ways we come to learn is through observation. Techniques of observing can be developed in such a way as to provide the student with a unique opportunity to see other cultures at work and in comparison to their own. Henry David Thoreau once said that we should develop "eyes that see in nature." Indeed, the intercultural communication student must have eyes that see in society as well as in nature, to be able to ascertain the styles, nonverbal and verbal, of people from other cultures. To make evaluations and responses to those behaviors is one of the first laws of intercultural communication.

Loosening up observation. The purpose of this exercise is to help students become aware of the details of intercultural behavior. This is a relatively simple loosening-up exercise which will get the class started in a discussion of how we see other people. Have the class sit in as full a circle as possible and ask them to take three or four minutes to think about some experience which they believe reflects a unique intercultural experience. When they have finished writing ask each person to share his or her intercultural observation with the class. Some experiences will be more developed than others because of differences in experiences, perception, and cultural background. Have each person isolate what she or he thinks the unique cultural difference was in the example given.

Self-observation. The following exercise is adapted from Bagental and Zelen's concept of "Who-Am-I" (1950) and is designed to help students discover their true cultural selves. Most of us have layer upon layer of self-perceptions and assumptions. They represent different aspects of our relationship to the environment and to other people. The who-am-I exercise should lead students to look deeper into the nature of their own cultural traditions. This exercise may also be used as an indicator of change over a period of time. You may want to employ it three or

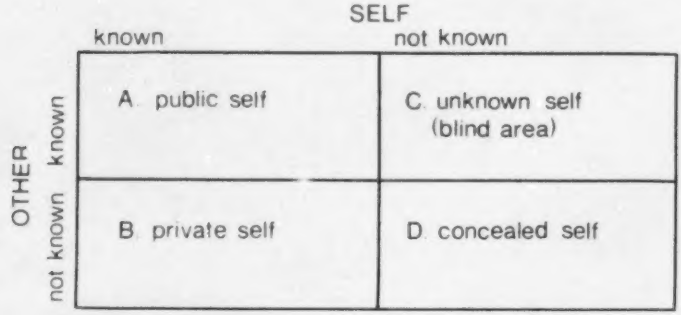
four times during the school term in order to ascertain the shifts in students' perceptions of who they really are.

Step I: Have the students sit quietly in a place where they will be undisturbed. Ask them to take a sheet of paper from their looseleaf notebooks, write the date at the top, and give the page the title "Who Am I?" Let them write their answer to this question as freely and as honestly as possible. Give them twenty minutes for this step of the exercise.

Step II: Have the students sit in a relaxed position. Instruct them to close their eyes and clear their minds. This time they are to answer the question "Who am I?" by writing down whatever image comes to mind. Instruct them not to try to think or reason at this point. Simply look for an image and write down what they see, giving as much detail as possible. Give them twenty minutes for this step.

Step III: Ask the students to share their perception of their cultural selves with the rest of the class. Let them identify specific details of what they considered their cultural essence. This step may go on as long as you have time.

The Johari Window. Originally developed by Joe Luft and Harry Ingham, the Johari Window is a useful exercise in analyzing relationships with oneself and others and developing self-awareness. This exercise has been adapted from a Peace Corps training manual. Distribute to the students a copy of the following diagram and discuss with students the different selves we each have.



When we meet another person we bring with ourselves information or data that are *known* to us. We also have effects on the other person that are *not* known to us. The person we meet has some data about us that are *known* to him or her and some reactions to us that are *not known*.

Thus, in Box A is the information on my public self. It is known to me and known to others. On first meeting with another person this consists mainly of readily observable characteristics, such as sex, size, color, etc.

In Box B would be data known to me but not known to others. This might include details about my background, family, personal experiences, private hopes and fears, feelings about myself and others, etc. When any of this information is shared with another person it would then move from Box B to Box A. Box B may be said to represent my private self.

In Box C are the data which are not known to me but are known to others. This is the self unknown to me until I receive feedback of these data from others. These data might include *first* impressions I make, behavior characteristics of which I am not aware (for example, some speech habits), and other consequences of what I do. When I obtain these data from others, they then become known to me and so move from Box C to Box A.

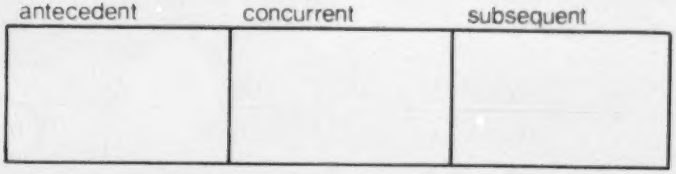
In Box D would be those data about myself which are not now known to me or known to others. It is my concealed self. Data found here might include repressed experiences, denied feelings, etc. Much of this is communicated to others in ambiguous ways and affects my relationships with others in ways neither they nor I understand.

Let students fill out as completely as possible each of the four areas to conceive an image of the four areas of themselves. After completing the sections the teacher might raise the question for class discussion: What is the relative size of each of the four different areas representing our relationships with others? In the relationship with a close friend or husband or brother, for example, our public self is "larger" than if we are with a stranger.

We might also ask ourselves what relationships exist between sharing information about our private self with others and the amount of data which then become available to others so that they might share with us our unknown self. In short, perhaps the more I can "give" of myself from Box B to A the larger the sample of behavior on the basis of which others might "give" data from Box C to A—thus enlarging A by shifting data from B and C. It is not a question of whether there is an "ideal" or "good" relative size for any of the four boxes, but rather of what factors influence the

amount of information which we share with others and which they share with us. In a sense, the larger the areas of "A" and "B," the greater our awareness of ourselves and the greater the likelihood of dealing effectively with ourselves, with other persons, or situations. The greater our awareness of ourselves, of others, and of situations, the more likely we are to be able to respond appropriately and effectively. These are all excellent take-off points for discussion about how our self-awareness hinders or enhances intercultural communication.

The Eifi blocks. This exercise was developed at the Department of Communication, SUNY-Buffalo, by Eileen Newmark and Molefi Asante to give students an opportunity to draw upon their memories for intercultural reactions and impressions. It is designed to identify how we gain knowledge of others, through what channels, and what observations strike us at different times that lead to getting to know more about a person or a situation. Students are given copies of the diagram which appears below.



Once the students have copies of the Eifi Blocks diagram they are told to remember the most interesting person from another culture they have ever met. In the event students have never met anyone from a foreign culture, have them think of someone of a different race or ethnic group whom they have met. Ask them to write the person's cultural or national identity, e.g., European, Asian, Swede, Japanese, Afro-American, on the line provided below the Eifi Blocks diagram. When they have finished ask them to take thirty minutes to write items of information they acquired about their intercultural acquaintance prior to, during, or after their communicative encounter with him or her in the relevant Eifi blocks. For example, if a student knew something of the intercultural acquaintance's education, name, and occupation prior to the encounter, these facts would be written in the

antecedent block. On the other hand, if this information was first revealed during the encounter, it would be written in the *concurrent* block, and so forth. Thus, a student may conceivably learn about a person's mannerisms, desires, habits, and attitudes during the encounter. Furthermore, a friend, relative or teacher might have provided information about your acquaintance after (subsequent to) your encounter. Once the students have completed their Eifi blocks, they should be asked to discuss them with the class. Questions such as the following should be considered: How much was known at each point? Did antecedent knowledge make a difference? Was subsequent information helpful for understanding something the person said, did, or intimated in the encounter? What information may have helped reveal something deeper about the person's cultural heritage? At which point should such information have been revealed? Does a person's cultural identity have anything to do with disclosure and/or revelation of personal data? Explain.

Foot voyage. In order to help students observe differences in cultural groups other than their own, have students develop a checklist with four broad topics outlined on it: Spatial, Language, Time, and Social Behavior. Ask the students to think of all the possible themes which may be included under such headings. Classroom discussion of the themes will be beneficial to the entire class. When the themes are thoroughly explored have the students go out to the campus or town and observe people of cultural groups other than their own and make notes of behaviors which appear to fall into the four broad categories. For example, do Latins stand closer to each other when speaking? Are there special language codes in different communities? Once back in the classroom have students compare notes regarding their observations. (NOTE: You may want to explain that a cultural group may be a group of doctors, schoolteachers, lawyers, etc., where ethnic or racial groups are difficult to find.)

Participant-observer. Have observers paired with someone of a different religion, racial, ethnic, or cultural background than their own. Have them discuss the meaning of intercultural communication for a diverse world society. As they interact have each of them record their partner's nonverbal behavior. This exercise is programmed to create some awkwardness but it usually accomplishes the objective of getting students to begin close scrutiny of people from other cultures.

Tinker Toy exercise. This exercise is designed to deal with observation skills and group leadership development—role assignments and how an individual deals with group situations. It can be used as a warm-up exercise for the class and groups to begin to get to know each other's styles better.

Divide the class into two groups and distribute to each group a set of tinker toys or blocks. Each group should divide themselves into those who will perform the task and those who will observe. There should be at least two observers per group depending on the size. The groups are instructed to build the tallest structure they can within a fifteen-minute time period with the toys they have been given. The observers are to be instructed to watch the styles of verbal and nonverbal communication and the patterns of leadership that develop. After the tasks are completed, discussion should ensue about the different leadership styles that developed in each group and what the communication patterns were. Thought questions the teacher might raise would include such items as: How do you think another culture might complete such a task? Would time be a factor in another culture? What kind of leadership patterns exist and how are they similar to or different from other cultures?

Visual impressions. This exercise is designed to facilitate students' ability to observe expressions, moods, and details in human interactions. For this exercise the teacher will need ten photographs of social interaction scenes, e.g., market scenes, interpersonal situations, dining scenes, or public gatherings. Show the entire class each picture and have them respond by making a story to fit each picture. Once the students have given their impressions of each of the pictures, have them discuss their different interpretations, observations and reactions to the various scenes. The following questions are helpful. "What was different between your observations and the observations of other members of the class?" "What past experiences entered into your observation and story?" "Does the influence of our past experiences have a positive or negative influence on our observation?" Meaningful class response will usually be elicited by this technique.

Music as culture. The instructor should bring in records from various parts of the world. Allow the students to sit and listen to each record and attempt to pick out sounds and instruments that are foreign to them. Discuss the music's mood, rhythm, and har-

mony. Have them identify different purposes for music according to cultural traditions. Ask them to discuss the importance of music to different societies and different generations within societies. Ask the students to bring in examples of music from their own culture and/or background that is particularly significant for them and compare the moods, tempo, uses and meaning it has for them.

Literary Analysis

An excellent way to explore different cultural patterns and ways of thinking is through a comparative analysis of the proverbs, literature, and historical periods in different countries.

Proverbs. Frequently we can learn a great deal about a culture by the way the people of that culture make and use proverbs. Have each person in the class choose a proverb from another culture and explain its meaning. Discussion about the subjects, style, and communicative power of proverbs from culture to culture should increase the awareness of different patterns of thinking. Some typical American proverbs are:

Every cloud has a silver lining
True love never runs smooth
Never look a gift horse in the mouth
A stitch in time saves nine
A watched pot never boils

The teacher should consult books on national cultures and folklore for additional proverbs. In some cultures proverbs are woven into the fabric of everyday speech and conversation. In others proverbs are much more formal and are reserved for special communicative situations such as a birth, wedding, or death.

Literature review. Have the students read one of the following books: Carlos Castenada's *Journey to Ixtlan*, Colin Turnbull's *The Forest People*, John Pepper Clark's *America, Their America*, or Eleanor Smith Bowen's *Return to Laughter*. Ask them to write an exploratory paper examining the adjustment processes in an alien environment; stages of development in choosing to become or not to become part of another cultural system; psychological, material and social problems faced; and conflicts in frames of reference and value orientations. Further instruct them to picture themselves in a similar situation and attempt to define what problems they would have as a result of their own cultural orientations.

Science fiction review. This exercise was developed by Kenneth and Elise Boulding for an educational curriculum entitled *Introduction to the Global Society: Interdisciplinary Perspectives* published through Learning Resources in International Studies: The Consortium for International Studies Education, N.Y.S. Have the students read one of the following science fiction books: Frank Herbert's *Dune;* Ursula K. LeGun's *Left Hand of Darkness;* Hal Clement's *Mission of Gravity;* Robert Heinlein's *Stranger in a Strange Land;* Olaf Stapledon's *First and Last Man;* Robert Sheckley's *The Moon is a Harsh Mistress,* or any other titles you might suggest. This is an exercise to use the imagination to explore other frames of reference. Have the students write a review of the novel or story chosen keeping in mind the following questions (do not mention the plot unless it is relevant to the questions): What is the frame of reference? What are the differences between the frame of reference described in the story and your own? Are the differences primarily physical, mental, or both? To what extent are they environmentally determined? Is the alien frame of reference described explicitly or implicitly? What are the values important to the alien society? How are they different from your own and those operating in American society today?

Historical review. Have students break into groups of four and assign each group a different country during a specific period of history, e.g., 1925–50. Students may be asked to do research on Ireland, Cuba, Sweden, Japan, Kenya, Nigeria, Libya, Israel, or Ecuador. Each group will report on its country with regard to the following areas:

Economic position
Education standards and availability
Heroes of the specific period
Media development
Popular literature
Music
Family structure
Role of women and men

Draw up a large chart to allow comparative analysis and attempt to draw from the information gathered the underlying assumptions and values that made a particular society work.

Value Clarification

When cultures come into contact with each other, value clarification is frequently needed to help overcome confusion and

conflict. In some instances students in intercultural communication will experience acute conflict with diverse cultures in the areas of leisure, work, love, possessions, friends, authority, family, religion, politics, and personal tastes. The exercises given in this section will not attempt to address all of these topics, but they should give clear guidance in the realm of value clarification. Our approach is to provide exercises which would help young people build their own value system or think through issues in their values.

Value inventory. Students should be able to discuss the relative importance of their own values and those of their colleagues after doing this exercise. In one column give the students a list of values commonly identified as American. In another column leave ten spaces for rank ordering of values.

Values	*Rank Order*
a. beauty (the arts, nature)	1. _____
b. comfort (material security)	2. _____
c. equality (equal treatment)	3. _____
d. freedom (independence)	4. _____
e. friendship (close companionship)	5. _____
f. health (physical and mental)	6. _____
g. justice (fairness and integrity)	7. _____
h. love (sexual and spiritual)	8. _____
i. peace (harmony among peoples)	9. _____
j. social acceptance (attractiveness, feeling important)	10. _____

Have the students write the letter of the value most important to them in the right-hand column, space one, the next most important in space two, and so on. They may erase and rearrange as often as they like. The purpose of this exercise is for the students to get a better look at themselves. Students should be given fifteen minutes to prepare their rank orders. Then they should compare their lists with their colleagues to find a group of students who have similar rank orders. Fifteen minutes should be allowed for this phase. The groups should then attempt to come up with a consensus rank order of values within fifteen minutes. The teacher should lead the class in a discussion of values based upon the consensus groups' findings.

Choosing. This exercise gives students practice in choosing among alternatives and in publicly affirming and defending their choices. With this exercise the teacher can help the students see that many questions of value require more attention than we

sometimes give them. To begin the exercise the teacher must explain that some questions will be asked which will cause them to take a deeper look at how they make value judgments. Explain that there are no "right" or "wrong" answers and that each person is to answer each question directly and honestly. Give the students three or four alternative choices for responding to each question. The following is a list of questions to which the students should respond verbally after rank ordering their answers:

1. Which would you most like to do?
   _____ listen to Beethoven
   _____ listen to the Average White Band
   _____ listen to Bob Dylan
2. Where would you rather be on Sunday morning?
   _____ in church worship
   _____ in the mountains
   _____ in bed
3. Which person would you rather be?
   _____ an Afro-American (U.S.)
   _____ an African
   _____ an Afro-Brazilian
4. What would you like most to own?
   _____ a motor boat
   _____ a hibachi
   _____ a piece of valuable cloth
5. Which would you give the highest priority to at this moment?
   _____ civil rights
   _____ women's rights
   _____ poverty
   _____ space
   _____ ecology
   _____ military defense

This activity is bound to create a spark of discussion and perhaps controversy. Be prepared to allow students to add alternatives which do not appear on the lists. Let them rank order any alternatives they include.

The proud question. This exercise is excellent for helping students become aware of the degree to which they are proud of their beliefs, actions, and attitudes. The teacher asks the students to consider what they are proud of in relation to some specific area or issue. The teacher randomly calls upon students who begin by saying "I'm proud that..." or "I'm proud of...." Students should be permitted to pass if they so choose. Some sample questions follow:

1. What is something about your country of which you are proud?
2. What are you proud of that has to do with your intercultural experiences?
3. What is something about another person's country that you are proud of?
4. What are you proud of in relation to your family?
5. What are you proud of in relation to your philosophy of life?

The teacher must be careful to explain that the type of pride asked for in these questions is not the boastful or bragging kind but rather the pride that means "I cherish" this aspect of my life. Be supportive of students who pass. No one should be proud of everything.

Cultural sensitivity module. This exercise provides the students an opportunity to bridge the gulf between the classroom and real experiences in the world. Exercises such as this will give substance to all the information on intercultural actions and reactions. Have the class think of an experience or experiences which would help them better understand other cultures. For example, here are some typical cultural sensitivity topics used in some intercultural communication classes studying stereotypes, language differences, race and other related issues:

1. Have several students dress like American Indians (be sure to have consistency in dress, no Apaches looking like Senecas) and walk down the busiest street in town. Make sure they observe, listen, and talk to some people on the street. Advise them not to try to affect what is commonly called "Indian speech" but rather to speak in their normal way.
2. Have four or five students attend church services in a storefront church. Have some students visit a synagogue on the Sabbath. Advise them to listen and observe.
3. Have some students go to traffic court or a magistrate's court and keep a list of the cases and how they are disposed. Who are the plaintiffs? the defendants? How are they treated?
4. Have some students spend a morning making rounds with a visiting nurse. Make mental notes of patients' reactions. Is there a cultural difference between nurse and patient? What are the areas of difference, if any?
5. Have students borrow African national dress and walk into the state employment office. Listen, observe, and talk to people. Make mental notes of their reactions.

The teacher should be able to help the students come up with other cultural sensitivity modules for value clarification. All activities should be reported to the class and discussed in detail.

Social values exercise. This exercise is designed to provide the student with a method of comparing his or her own values with those of other people as relative positions on a continuum. The teacher should stress the importance of listening to the questions which will be asked. Students should be told that there are five questions. Then the teacher should read each question. Indicate what the extreme poles of the continuum are, draw a line connecting the poles and ask the students to place a check mark on the line at the point nearest their reaction to the question. The questions are as follows:

1. How do people relate to persons of higher status?
   stress formality _____ stress informality
   stress difference _____ stress equality
2. How are roles defined?
   ascribed _____ achieved
3. How do people communicate with each other?
   indirectly _____ directly
4. How is society controlled?
   shame _____ guilt
5. How do people handle their emotions?
   restrained _____ express openly

Once the questions have been asked and the checks indicated by the students, let each one explain and defend his or her choice. Raise questions about the relationship of one set of social relation values to another from a different culture.

Survival values. This exercise is adapted from an exercise which has circulated in various places. Each instructor may vary it according to the context and teaching objective. Variations include the kidney machine game or the life raft game.

The class should be divided into groups of four to six students. The teacher gives the following information to the students: The following fifteen persons are in an atomic bomb shelter. An atomic attack has occurred. These fifteen persons are the only humans left alive on the earth. It will take two weeks for the external radiation level to drop to a safe survival level. The food and supplies in the shelter can sustain, at a very minimum level, seven persons for two weeks. In brief, only seven persons can minimally survive. It is the task of your group to decide the seven persons who will survive.

Dr. Dane	39, white, religion—no affiliation, Ph.D. in history, college prof., good health, married, 1 child (Bobby); active in community.
Mrs. Dane	38, white, Jewish, AB and MA in psychology, counselor in mental health clinic, good health, married, 1 child (Bobby), active in community.
Bobby Dane	10, white, Jewish, special education classes for four years, mentally retarded, IQ 70, good health, enjoys his pets.
Mrs. Garcia	33, Mexican-American, Roman Catholic, 9th-grade education, cocktail waitress, good health, married at 16, divorced at 18, abandoned as a child, in foster home as a youth, attacked by foster father at age 12, ran away from home, returned to reformatory, stayed till 16, 1 child—3 weeks old (Marcia).
Marcia Garcia	3 weeks old, Mexican-American, good health, nursing for food.
Mrs. Yamasaki	32, Japanese-American, Protestant, AB and MA in elementary education, teacher, divorced, 1 child (Mary), good health, cited as outstanding teacher, enjoys working with children.
Mary Yamasaki	8, Japanese-American, Protestant, 3rd grade, good health, excellent student.
John Jacobs	13, white, Protestant, 8th grade, good health, excellent student.
Mr. Newton	25, black, claims to be an atheist, starting last year of medical school—suspended, homosexual activity, good health, seems bitter concerning racial problems, wears hippy clothes.
Mrs. Clark	28, black, Protestant, college grad, engineering, electronics engineer, married, no children, good health, enjoys outdoor sports and stereo equipment, grew up in ghetto.
Sister Mary	27, nun, college grad, English major, grew up in middle-class neighborhood, good health, father in business.
Mr. Blake	51, white, Mormon, BS grad, mechanic, "Mr. Fix-it," married, 4 children (not with him), good health, enjoys outdoors and working in his shop.
Miss Harris	21, Mexican-American, Protestant, college senior, major nursing, good health, enjoys outdoor sports, likes people.
Father Franz	37, white, Catholic, college plus seminary,

priest, active in civil rights, criticized for liberal views, good health, former college athlete.

Dr. Jain — 66, Indian, Hindu, medical doctor, general practitioner, has had two heart attacks in past five years but continues to practice, vegetarian.

Allow discussion to go on for thirty to forty-five minutes. Have each group present its seven choices and explain and defend their decisions. Overall group discussion can follow regarding cultural and class values.

Evaluative Skills: Critical Incidents

Critical incidents mean precisely what the name implies. They refer to incidents and encounters which show how people of different cultures interact and behave. Critical incidents are open-ended and have no right or wrong answer. Students are given an opportunity to analyze what they would do were they to confront the incident. Teachers can find incidents in newspapers, journals, and personal reports of friends. In addition, the television news frequently has reports of incidents which may be adapted to classroom use.

Issues in Intercultural Relations. Divide the class into ten groups. Give each group one of the following critical incidents and have them spend thirty minutes analyzing their incidents. Ask the groups to explain their solutions to the problems presented. This exercise was adapted from an issues in cross cultural leadership seminar led by David Hoopes, Executive Secretary, Society for Intercultural Education, Training and Research, and is used with permission of the creator.

Issues in Cross-Cultural Leadership

A. A Canadian student at a United States college became annoyed with the African leader of the foreign student nationality groups because he would not accept leadership roles in other student functions. The leader in fact disparaged and even seemed to want to undermine those who did take such cross-cultural leadership roles. When the Canadian called the African cliquish, the African was resentful and argued the necessity of strong nationality organizations because Americans are so competitive and unfriendly. WHAT IS THE PROBLEM? WHAT CAN BE DONE ABOUT IT?

B. A group of Asian exchange students decided to involve American students in their association because they wanted more

Americans involved and a broader base of support. They launched a successful campaign to attract more Americans who pretty soon held a number of the association's offices and took leadership in organizing new activities. However, Asian student interest in the association began to decline. This became especially noticeable after the initiation of a series of "international" beer and pizza parties characterized by the playing of rock music. WHAT IS THE PROBLEM? WHAT CAN BE DONE ABOUT IT?

C. An African student agreed to accept the presidency of the international student association only after she was convinced she was the best person to expand the membership, which was far smaller than it should have been for a university the size of hers. Yet after only a few months she resigned, saying: "It was unrealistic of me to expect more students, particularly European students, to participate in the association. They have no motivation to work in something that involves people of different nationalities who have little in common but who are expected to work in what is a kind of social service activity." WHAT IS THE PROBLEM? WHAT CAN BE DONE ABOUT IT?

D. "Foreign students are great when it comes to discussing ideas and stating principles but often have a very difficult time putting words into action. American students can be depended upon to carry something out but will as often as not become bored and frustrated if you ask them to think deeply about what they are doing." TRUE OR FALSE? WHY? WHAT ARE THE IMPLICATIONS FOR INTERCULTURAL COMMUNICATION?

E. The treasurer of the international students association never came to meetings and never submitted any financial reports, even after a resolution was passed that officers would automatically be removed from office if they missed three consecutive meetings without a valid excuse. But somehow the organization did not have the will to discipline him. Instead they asked the foreign student advisor to retrieve the books and smooth over the situation unobtrusively. WHY DID THEY ACT SO? WHAT ARE THE IMPLICATIONS FOR INTERCULTURAL LEADERSHIP?

F. What are the principal characteristics of a Japanese who leads or is recognized as a leader (not limited to political leaders)? Can you contrast that with leadership qualities as defined in the Western world? What qualities would you expect leaders to have irrespective of culture?

G. What is the best method of understanding people: (1) to know about them, what makes them tick, to know them objectively, or (2) to be responsive to them, interact with them, to know them directly? WHY? WHICH IS BEST FOR INTERCULTURAL COMMUNICATION?

H. You are the leader of a group of people from different cultures (Japan, India, Germany, Ecuador, Canada, Tunisia and Nigeria) who have been in the U.S. for about a year. As a group you have a task to accomplish or a decision to come to.

—How would you begin?
—What kinds of things would you expect basic agreement on from the beginning?
—What kinds of basic differences?
—Would you be more directive or nondirective in your exercise of leadership?
—How would you avoid getting trapped in legalistic, intellectual or procedural arguments?
—In reaching a group decision, would you discuss it until the issues were clarified and then take a vote, or continue discussing it until a consensus is reached?

I. You are the leader of the same group identified in H above, but the discussion here is informal and essentially agendaless:

—How would you begin?
—Would you try to get everyone to participate?
—How personal would you want people to get?
—What kinds of subjects would be most fruitful to focus on?
—Would you be more directive or nondirective in your leadership?
—What value would you want the participants to get from the discussion?

J. How does group identity or culture affect leadership? How does identity come into play when leaders are functioning in their own culture group? In multicultural groups with a strong component of their own culture? In multicultural groups with no one else of their own culture represented?

Issues in a foreign situation. This exercise is designed to help students recognize how their reactions to foreign situations may color their intercultural perspectives. It was adapted from a 1973 *Guidelines for United States Navy Overseas Diplomacy,* Draft Training Manual (p. 49). Give the students the following list of incidents, describing some situations which may occur abroad. Have the students discuss their reactions.

Situation 1: You are walking down a beautiful boulevard in a foreign city when suddenly you come upon two women walking with their arms clasped around each other's waist.

Situation 2: You have just met an interesting person about your age who wants to meet you later in order to take you to the museum. You set a time to meet but when the time rolls around, you are left standing. Forty-five minutes later, the person arrives but does not apologize for lateness.

Situation 3: You are listening to a group of demonstrators in a foreign city. After about an hour you get tired and decide to sit down on a park bench. You cross your leg over your knee. A man of the host nation suddenly stops talking to his friends and looks at you differently.

Ask the students to give their impression of these people. What did they think of the two women? What about the man in the park who thought the American was a homosexual? Did you give the foreigners the benefit of the doubt? Did you blame yourself, saying "I just don't understand their culture"? What does it mean that "by our standards" they acted strangely? Discuss how different cultures use physical contact.

Role-Playing

Role-playing exercises are an excellent means to help students develop a better understanding of their roles in various situations as well as different roles they might encounter in cultures different from their own. They allow students to experience different sets of norms and values in the behaviors they are asked to portray and thereby lead to furthering knowledge about how such experiences can affect them. Attitudes, nonverbal cues, physical stance and tone of voice become a recognizable part of behavior and are seen as active in the communication process. Many different role-play situations can be developed and the students can be asked to develop their own role-plays as well.

The Owl. The following exercise will allow students to experience the subtleties of language and communication and awareness of nonverbal cues. This exercise was developed by Mr. Michael Sirotkin and Mr. John Deming at the School for International Training, Brattleboro, Vermont. It is designed for a minimum of eight people. However, there may be a larger number of people so long as the groups are in multiples of four and can be somewhat isolated. Have the class divide into groups of two (male and female). One couple should be identified as the X-ians, the other as the Americans. Have all the Americans gather in one area and all the X-ians gather in a separate area. Distribute the instructions pertaining to each particular group and after reading the instructions, clear up any ambiguous points.

The object of the exercise is for the American couple to gain entry to the Queen's Garden Festival of the X-ians' country. However, only the woman can ask for entry and only for herself. In no other way will the Americans be allowed entry to the festival. The students playing the role of the American couple

must attempt to decipher the correct way of gaining entrance to the festival in their interactions with the X-ians. The conversation between the two couples is an attempt for the Americans to figure out how to do this. Once the instructions are read and clarified briefly, the X-ians should be seated in various areas of the room. The Americans should walk in couple-by-couple and approach an X-ian couple whom they have met once before. Conversation should continue for approximately fifteen minutes at which time the American couple should excuse themselves from the room on some pretext. The American couple then has five minutes to discuss between themselves what happened and what their strategy should be. The Americans return to their X-ian friends and within five minutes should broach the question. After the response, the exercise is over.

The class should be brought together as a group to discuss (1) perceptions each had of what constituted the X-ian culture their values, etc.; (2) what the X-ians thought and felt about their American counterparts; (3) what were some behavioral cues about the cultures; and (4) what were the key incidents leading them to their decisions and approaches.

Instructions for X-ians

You are a member of country X, an ancient land of high culture, which has, in the course of the centuries, tended to develop along somewhat isolationist lines. X-ians have a deep and complete acceptance of a way of life which no outside influence has altered in any appreciable way for many years, due to the sense of perfection and harmony of life which X-ians derive from their culture.

In country X, women are the natural leaders, administrators, heads of households, principal artistic creators, owners of wealth through whom inheritance functions, and rulers of the State. Men rarely work outside the home, where they keep house, cook, mind children, etc., and then mainly in menial positions where heavy labor is required. Among X-ian women, education is important, with a high percentage going on to the university level; among men, there is little interest in education beyond basic literacy. In all aspects of the culture, women not only consider themselves superior in all respects, but are acknowledged to be so also by the men, in their individual thinking and as expressed institutionally. There's a well-known expression, for example, which goes "Don't send a man on a woman's errand."

Knowing much of the outside world—and rendered somewhat uncomfortable by what they know of male-female relationships

in many countries—X-ians have tended to withdraw into themselves. Their artistic powers are famous, particularly in having developed the design and care of gardens into an almost unique art form. In country X, the Queen's Garden is opened once each year on her birthday to the women of the country (no men are allowed) in celebration of the natural processes of growth and rebirth. No foreigners have been able, so far, to observe this Queen's Garden Festival, though there is no law to the contrary which would prevent it from happening. You are an X-ian couple, Ms. and Married Man Ain. Ms. Ain holds an important position in the Ministry of Foreign Affairs, as Director of the Department of Cultural Affairs. She is related through her mother to a female cousin of the Queen. Married Man Ain, her husband, has been taken along on one of her official trips. You both are now in a restaurant in Athens and have been spotted by an American couple whom you have met once before but do not know very well.

This American couple will attempt to gain your help in obtaining permission to observe the next Queen's Garden Festival. You will talk with them for ten minutes. The American couple will then excuse themselves for a few minutes, then return to the table. At that time they will ask your help. The exercise will be over when you give your answer. Your answer will be:

YES—if the American woman asks the X-ian woman.

NO—if either or both of the men are involved in the request.

Instructions for Americans

You are an American couple, both of you well-known journalists. Both of you have M.A.'s in journalism from recognized schools and have spent several years in international travel and reporting on political, cultural and artistic subjects in a number of countries.

Never at a loss to detect a possible story, you are pleased to encounter two people in a restaurant in Athens whom you have met once before briefly. You do not remember their names but do remember that they are from country X, a rather exotic and unusual place not often visited by foreigners. Country X is one of those places in the world about which there are more legends than facts. It is known, however, to be a matriarchal society with highly developed arts, literature and gardens (which are apparently some kind of art form) and with an atmosphere of being inaccessible and not too interested in getting into the world tourism business. One of the intriguing things about which speculation sometimes appears in the Sunday supplements is the

X-ian Queen's Garden Festival, which takes place apparently once a year, and which no one has ever visited or photographed. To do so, especially to be the first, would be a true journalistic coup.

In this exercise, you will approach the X-ian couple at their restaurant table and ask to join them. Talk with them for about ten minutes. Then, find a pretext to leave the table for one or two minutes and decide together what would be the best way to approach your real subject: can you get permission to observe the next Queen's Garden Festival and do a story with pictures? After you make your request, the X-ian answer will be given and the exercise will be over.

The Book Debate. The Book Debate is particularly suited for use as a case study or role-play exercise. It was developed by Jan Bing and Rosalind Pearson for an *Afghan Cross-Cultural Manual*. The Book Debate is about an American Peace Corps volunteer who encounters intercultural differences. Assign the different roles to students in the class. Distribute the background information to each person for their specific role. Allow the students to act out the situation and see what kind of answers or conclusions they can reach. Allow as much time as necessary for the role-play to reach some type of conclusion. Afterwards distribute to all the students copies of the background information. Have the students thoroughly discuss each point of view and assess behaviors and values. Ask them to interpret the points of view of Kubhan Ali, the inspector, and the two volunteers. Discussion should also center on how the students played the roles and how they felt while participating.

Volunteer Dick

My seventh-grade classes had no books. Nearly every day at various times for eight weeks I went to the storeroom where the supply of books was kept. Each time I was told that the storekeeper was out and that no one else, not even the principal, had a key. I gradually began to visualize this keeper of the keys as a mythic man of giant proportions. But one day he actually appeared at the storeroom—a wrinkled little man in a gray turban.

I told him that I needed 120 English Book I's for my seventh-grade classes. I could see the books piled in neat but dusty stacks on the shelves. He looked at me in a puzzled way. "Where are your books?" he asked. Thinking that he had not understood my Persian I said, "No, you don't understand. I do not *have* any books. That is why I am here. I need to *get* books for my three seventh-grade classes. I need 120 books."

"No, no," he said, standing firmly in the doorway. "I cannot give you books unless you give me books. I am responsible for the books in this room. I am a very honest man. If I give you the books then I won't have any books, and how will I explain an empty storeroom that was given to me full of books?"

I tried to be patient with the old man. But I had to make him understand the necessity of my getting the books.

I had worked orally with my students all this time, but each day they asked me, "Where are our books, maalem sayb (teacher, sir)?" They were eager to have them, particularly since all the upper classes had books. I had tried various ways of writing out exercises from Book I as I remembered them, but the school had no duplicating machine and this meant writing out 120 papers by hand.

The textbooks had been printed by the Ministry of Press, with the help of volunteer printers, and the government was most anxious to distribute them all over the country in an attempt to standardize the English classes. The Peace Corps was a vital part of this effort. It was hard enough to have to listen to my students clamoring for books every day, but it was even harder to accept the fact that because I was unable to get books for my classes I was going against the goals set up by the Peace Corps and the ministry.

When my kids went on to the eighth grade they would be poorly prepared indeed if they had never worked with an English text, never learned to read a printed page (students have a hard time making the jump from handprinted to typewritten words).

I was responsible for teaching these boys and I owed them my best efforts. What would I have given them if, at the end of the year, they didn't know how to read and were unprepared for the work of the next grade?

The most frustrating part of all this was that the books were in the very same building as my students. The books were sitting in the storeroom waiting to be used, and my students were sitting in the classroom waiting to use them. All that stood between the books and the students was a locked door and an illiterate man with the key to open it.

The storekeeper was unable to accept my reasoning, and unmoved by my pleading. When I told him that I would take all responsibility for the books and promised him that every book would be back in place at the end of the year, he merely laughed as if he thought I were mad. He could never understand that not using the books was the same thing as not having them.

I went to the principal to see if he could intervene on my behalf, but there was nothing he could do since he had no key and the inspector from the ministry would probably not come for several months.

Time was passing and I was getting more and more desperate. I talked and talked to the storekeeper, but he remained invincible.

Kubhan Ali

It is not every day that an old man like me has the honor of being appointed to a government job. The people of my village are very poor and we have much difficulty in our lives. I will do this job well and the government will perhaps look with favor upon my son. Our people are used to hardship. My many years of life have seen many evils and have given me some knowledge of the ways of men. If it be the will of Allah, I shall do my work well and bring honor to my family.

Truly, it is a great responsibility for me to be entrusted with the room of many fine books. I have not seen such books before in my life. Even though I must travel a great distance from my village to the school, I am proud to do so. Certainly this school is a very fine school to have so many books.

There is the man from Kabul who comes to the school during the year to look at the storeroom. He wears a Western coat and leather shoes. He is an important man with a high position and it is my great honor to please him. Should he take a good report of my work to the ministry it will be very fortunate for my son, my family, and my people. It is a great pleasure for me to see in my lifetime such things come to pass. Allah be praised.

There are some things in my work that, with my humble background, are difficult to understand. How can I explain to the young and important man from America about my position? He has very strange ideas. He does not understand that these boys will lose the books. They are well-meaning boys but they are mischievous. When the inspector from Kabul comes to see the books and finds that the books are not here I will have to pay for them, and how am I to do that? What shame it would be for my family. What should the man from Kabul think of me when he finds that some of these valuable books are lost? And what should he think if he comes to see his humble friend Kubhan Ali and finds instead the young man from America, sitting by the storeroom with the key? He should think, "Now my friend from the mountains has gone back to the mountains. These people are not suited for such work as I had suspected all along." That would indeed be a terrible thing. I would disgrace my family, my son would have to be content to farm, his children would be unhappy. No, such a thing will not occur. By the guidance of Allah, I am a good and honest man and I will live up to the responsibility given me.

I do not understand what that young man says about his students. I know his students and they are very content with him. He is indeed a strange fellow. Imagine, a man from America becoming a guardian! That is truly a strange idea. He seems unhappy here—such a village must be difficult for him. In America, villages are very large. Perhaps his unhappiness makes him discontent with our people.

He does not understand that my responsibility is to make sure

that nothing happens to these books. He wants me to have an empty storeroom! What should I do if I had no books to look after? Each time I come I count the books and make sure they are neatly stacked. Each time all the books have been counted and I have not lost one book. This is my responsibility. How can a baker make bread with no flour?

The Inspector

It is very difficult to deal with these people who keep our storerooms. They have little understanding, no education, and cannot be trusted. One must be very firm with them or else there would be all kinds of corruption and dishonesty. It is my responsibility to see that such corruption does not occur. I have forty villages to inspect in this province—indeed a great responsibility.

I must keep my eye on old Kubhan Ali—he is the newest storekeeper in the district and, as they say, a new servant can catch a running deer. But he is only Hazara and his family is poor. Those people must be watched because we cannot expect very much from them.

Also, many new supplies were recently sent to that school and it is necessary to make sure that they do not get misplaced. The ministry has been able to increase the production of textbooks, much to the benefit of our country, and we must see that every school in Afghanistan has the new English books.

I am very careful to keep records of what has been given to the schools in my district. At the beginning of the year we supplied a total of 300 books to the school where Kubhan Ali keeps the storeroom. Each time I go to that school I must make sure than none of the 300 books has been misplaced. The people in the smaller villages are ignorant and do not know how to take care of books, and we must teach them the value of having these books.

I know only too well how difficult it is to make the students understand this. As soon as they get the books they sell them in the bazaar and they become lost. They leave them outside and they become dirty. They make marks in them with their pens. Therefore it is important to make sure that the fine books printed by the ministry are not lost and ruined.

I am not sure about this Kubhan Ali. It is necessary for me to be very firm with him and to make sure he pays for any books that he loses because of his carelessness or irresponsibility. If the storekeepers in my district lose books or become subject to bribes it is because I have not been firm enough with them. How will I explain lazy guardians in my district? How can I write my report and say that we gave out 300 books at the beginning of the year and at the end of the year there are only 200? Truly, this is not good for me. The ministry has given very direct instructions to all inspectors not to tolerate lazy or irresponsible guardians in our district. It is necessary for our country to develop responsible people.

Volunteer Joe

As far as I'm concerned, Dick is doing more harm than good. If he'd just stop running around long enough to realize how things really work in this country, he'd be a lot more effective. If he's here to help these people learn how to teach English, he's going to have to play the game by their rules. Afghan teachers certainly can't go running to the Peace Corps office every time they need books. A volunteer should be inventive enough to make good use of what he does have—even if it's only a blackboard. As a matter of fact, my students only have worn-out copies of Michael West Readers—that is, about one third of the class does. So what I'm trying to do is to take exercises out of the one copy of the English text which I have and tie them into the work in the reader. I've convinced Abdullah, the other English teacher, to come in and watch my lessons once a week, and then I go watch him while he tries to teach the same lessons to his students. He, too, has only one copy of the official text, and he uses his one book and his blackboard. I can't say I'm making tremendous progress, but I think I'm accomplishing something.

Simulation Games

Games are an excellent means through which to express and experience different cultures. Often they serve as a mirror of the many different dimensions of a culture in contrast to our own or to emphasize our own cultural concerns. Patterns of thinking, ways of behaving, values, stereotypes and other structures of a culture can be explored through these means in a very effective manner. Sometimes it is difficult to ease into playing other roles and situations with which we are unfamiliar; however, if the atmosphere can be fostered to induce serious thinking about ways in which other cultures react and interact, the experience can provide the individuals involved with much insight into their own behavior and its effect that often just reading a book would never bring about. In this section we are including several simulation games that deal specifically with two distinct cultures and pointedly show the contrasting values and role behaviors that exist. Each game should be followed by intercultural comparison and analysis, as this is of critical importance for indepth understanding of the interaction.

The processing of simulation should involve identification of major value clashes; isolation of key issues, both personal and collective, relevant to the particular dynamics of the group; discussion of difficulties of role behaviors for individuals; and the crystallization of alternative ways of viewing situations. Instructors wishing further information and direction in the processing

of simulation activities should contact organizations such as Interculture, Inc., and New Statements, Inc.

The Gerians. The following exercise will allow students to experience the difficulty of interacting with persons with different cultural values. Adapted from the "Simi Exercise" developed by Nate Mayes and Interculture, Inc., this exercise should be employed with group leadership expertise. Teachers should give care that their own values and the values of the participants do not clash with the assimilated values.

It is designed for a class of at least twenty persons. Have the class divide into three groups of equal or nearly equal numbers of persons. The groups will be called Gerians, Trinians, and Zanians. Distribute the information sheets to each group that details their cultural values and behavior cues. If space is available, send the groups to three different rooms and tell them to wait for your instructions. You might use three sections of a large classroom. Once groups are settled in their areas you should begin giving the General Introduction, which is the same for all the groups. It is advantageous to have an instructor work with each of the three groups during the time period of learning their cultural values and role behaviors. The groups should be given 20–30 minutes to get into their role behaviors and discuss amongst themselves what their behavior and strategies are to be in line with their values. The instructor serves the purpose of helping the group to further clarify for themselves what these values and behavioral cues mean in terms of their own actions and role playing. After the instructions are completed ask the groups to reassemble in the classroom for the meeting to discuss the disciplinary problems at the school. One of the Gerians should be designated as the chairperson. The chairperson opens the meeting with a brief background on the situation. Allow the discussion to continue until each group has fully explored its potential for interaction and discussed ways to overcome the problems. After the exercise is completed, have the students in each group give their general impressions of what the other cultures valued and how their society operated. Allow discussion to include how the students felt about who they were and how the others acted.

Introduction. You live in the country of Geria in a neighborhood which includes a majority of Gerians but also has a large number of Trinians (originally from the country of Trinia) and Zanians (originally from the country of Zania).

Your children all go to PS 1, the local public school. The principal of PS 1 (a Gerian), who has been having numerous discipli-

nary problems in the school, has asked the leader of the parents' organization (a Gerian) to call a meeting of parents from the three groups to discuss the disciplinary problems. The principal would like to have a recommendation from the parents regarding ways to discipline the children in the school that would be agreeable to all three groups.

Specific Instructions to Zanians

As Zanians you have these value traits:

1. Zanians value cooperation, harmonious relationships.
2. They approach situations with an eye toward all sides in an effort to mediate. They value the role of mediating.
3. They value education but not as academic achievement. The development of the entire human being is uppermost in their minds.
4. They respect the wisdom of the elders and tend to defer to older persons when confronted with controversy.
5. They have great respect for the past and have respect for the traditional. Past, present and future are united.
6. Male and female roles are separate but equal.

Your attitude toward children:

1. The Zanians believe that children should make their own decisions.
2. They believe that children represent a link between the past and future. Each child is a unique person.
3. Boys and girls should be allowed to explore the full range of learning. Book learning is only one dimension of the educational process. Children should also experience the spiritual.
4. Zanians treat their children with great respect. Physical punishment is seldom called for; the Zanians prefer to talk to their children.

Behavior Cues:

1. Zanians are reflective; they speak in low voices.
2. They want to involve the whole group in a joint experience. They encourage harmony and cohesiveness and will speak out in an effort to bring about cooperation.
3. Zanians are quiet, warm and affectionate, and maintain physical proximity.

The Zanians have stereotyped their neighbors:

The Gerians

The Gerians are viewed as cold and calculating.

The Gerian children are seen as passive and too dependent on adults.

The Trinians

The Trinians are viewed as being aggressive and very loud.

The Trinian children are seen as unruly and hyperactive.

Specific Instructions to Gerians

As Gerians you have these value traits:

1. Gerians value independent thinking and objectivity.
2. They have a problem-solving orientation.
3. They value reserved, rational behavior.
4. They are cordial in their interpersonal relationships.
5. They value intellectual and work achievement.
6. They are future-oriented, concerned with long-range benefits and the efficient use of time.
7. They believe that male and female roles are interchangeable and equal.

Your attitude toward children:

1. The Gerians believe that a child needs to be guided very carefully in order to develop the qualities of an adult.
2. They see children as being impulsive and needing to be shown how to control themselves.
3. Children are allowed to explore their environment under the guidance of adults.
4. Boys and girls should be given the same standards as adults.
5. They deal with children in a direct manner and give reasons for sanctions.

Behavior Cues:

1. Gerians ask for the views of everyone present.
2. Act cordially and pleasant but do not become emotional or enter into discussions of feelings.
3. They always return the discussion to the subject at hand.
4. They are firm and maintain physical distance.

The Gerians have stereotyped their neighbors:

The Trinians

The Trinians are viewed as being aggressive and loud.

The Trinian children are seen to be unruly and hyperactive.

The Zanians

The Zanians are viewed as being slow and disorganized.

The Zanian children are seen as uninterested in school achievement and rather slow.

Specific Instructions to Trinians

As Trinians you have these value traits:

1. Trinians value action, quick results.

2. They approach situations with a "how to" orientation.
3. They value free expression of emotion and show great enthusiasm.
4. They relate to each other in a fun-loving way.
5. They value school and work achievement.
6. They are present-oriented.
7. Male and female roles are distinct and leadership is a male quality.

Your attitude toward children.

1. The Trinians believe that children are active and responsive to their environment.
2. They believe that children's emotionality and high activity levels are to be reinforced and maintained. Adults should only interfere when the behavior becomes destructive.
3. Boys are allowed to become physical and aggressive among themselves. Girls are expected to be modest and conciliatory.
4. Trinians are direct with their children. Boys are disciplined physically.

Behavior Cues:

1. Trinians are overt, gesture a lot.
2. They talk openly about all subjects in public and their conversation is characterized by physical proximity.
3. They always ask for solutions with an immediate action implication.

The Trinians have stereotyped their neighbors:

The Zanians

The Zanians are viewed as being slow and disorganized. The Zanian children are seen as uninterested in school and rather slow.

The Gerians

The Gerians are viewed as cold and calculating. The Gerian children are seen as passive and too dependent on adults.

BA FA BA FA. This game was developed by Gary Shirts at Simile II. It is designed to enable students to simulate the interaction between two different cultures. The simulation involves verbal and nonverbal reactions. The game is too long to include in this section. We suggest that you write to Simile II for more information.

Another game which you might want to use to demonstrate economic inequity in different cultures is STARPOWER, also distributed by Simile II.

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